

The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



PROCEEDINGS

Vol. 32 - 2009

Vol. 33 - 2010

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Instituted: September 21, 1977

Constituted: September 23, 1978

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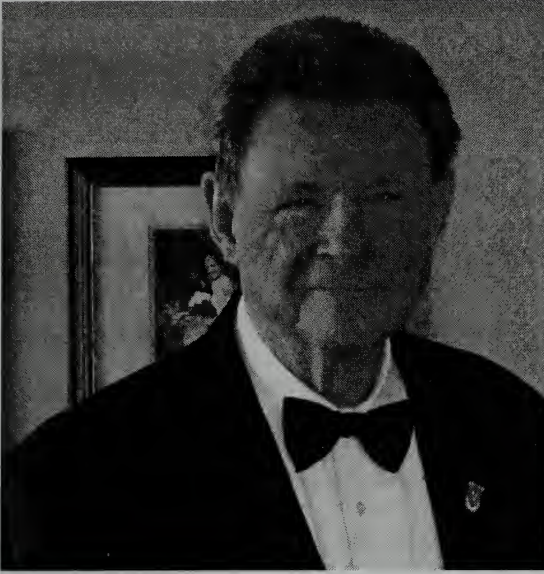
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DISCLAIMER

The contributors to these proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of THE HERITAGE LODGE A.F. & A.M. No. 730, G.R.C.

*The oral presentations at meetings
Shall be retracted to 30 minutes.*

*Papers presented are printed in full in
The Heritage Lodge Proceedings in November each year.*

PREFACE**W. Bro. Kenneth D. Fralick**

It was indeed a great honour and privilege to serve as Worshipful Master of Heritage Lodge in 2010, and I thank the Officers and Members for your support. I feel most humbled being your Master for the past year.

We were blessed in having great speakers for the year, starting off with the Black Tie Banquet in January 2010 The speaker being R.W. Bro Barry J. Hutton, his topic entitled “The Hermetic Code”; next being hosted by Georgina Lodge No. 343, G.R.C.; March 12, 2010 with V.W. Bro Iain Mackenzie, his paper entitled “The History of Georgina Lodge “; May 29, 2010 hosted by Richardson Lodge No. 136, G.R.C. with R.W. Bro William Sanders, his paper entitled “The History of Richardson Lodge No. 136”; June 26, 2010 hosted by Maple Leaf Lodge No. 119, G.R.C. with W. Bro Ted Thomas, his paper entitled “150 Years of Freemasonry in Bath”; September 15, 2010 Heritage Lodge No 730 G.R.C. held at the Cambridge Masonic Temple with R.W. Bro Patrick Gillespie, his paper entitled “The Bearded Brothers”. All papers being well received by those present.

In closing, I would like to thank our Secretary R.W. Bro Ken Campbell and all Officers for their assistance this past year.

Sincerely and fraternally,
Ken Fralick, Worshipful Master

- Initiated into Fidelity Lodge No. 428, G.R.C. 1962.
- Charter Member Friendship Lodge No. 729 G.R.C. 1976
- Worshipful Master in Friendship Lodge No. 729 G.R.C..... 1981
- Secretary - Friendship Lodge No. 729 G.R.C.
- District Secretary of Toronto District 3 2000
- Grand Steward 2001.
- I am also a Scottish Rite Mason
- Member of the Royal Arch Masons,
- Member of Rameses Shriners
- Member the Oshawa and District Shrine Club.
- Member of Heritage Lodge in 2002.

I am married to Carol my wife of 47 years with whom I have 3 children.
 My hobbies are Golf, Fishing, singing in the Church Choir and with the
 Discovery Place Singers with whom we entertain at the area Nursing Homes.

THE HERMETIC CODE

(The Manitoba Legislative Building)

R.W. Bro. Barry Hutton

The Heritage Lodge No. 730 Annual Black Tie Banquet

29th January 2010

Thank you Brother for that kind introduction.
Worshipful Master, M.W., the Past Grand Master(s), R.W., the Grand Registrar, Brethren.

Thank you R.W. Bro. Fralick for the invitation to join you tonight as we continue this special Black Tie Banquet. 25 years is always a milestone for any organization.

As F & A Masons, our traditions can be traced directly to the operative masons who built the cathedrals, abbeys and castles of the Middle Ages. Our ritual and moral teachings given to candidates as they join and progress through the three degrees in Craft Masonry are directly referenced to the building of King Solomon's temple. In the charge at the N.E. angle, the candidate figuratively represents the corner stone of all stately & superb edifices. The Ionic, Doric & Corinthian pillars are important architectural columns in our ritual. The S.W.'s lecture continues with the two great pillars at the porch way or entrance to the temple and the five noble orders of architecture. And the working tools in all three degrees are necessary to commence, work on and complete the building of any structure. The lead character in Dan Brown's most recent book, "The Lost Symbol", Mr. Robert Langdon lectures on the Masonic history of the construction of the U.S. capital buildings.

On a visit last year to Thunder Bay, our hosts presented me with this publication – "The Hermetic Code", unlocking one of Manitoba's greatest secrets. It is written by Carolin Vesely and Buzz Currie of the Winnipeg Free Press and describes the Manitoba Legislative Building as seen through the eyes of Bro. Frank Albo, research fellow in the Department of Anthropology, University of Manitoba and a Mason.

The architects were Frank Lewis Worthington Simon and Henry Boddington III who submitted the design for the construction of a building that was to be beautiful – not for the sake of beauty alone. Simon was quoted in a Manitoba tourism booklet "Here you have no mountains to which you can lift up your hearts. And so you have all the more need of great architecture to lift them up.

Men and women cannot be happy or good in surroundings that are commonplace, ugly, uninspiring.” Their proposal won out over 66 competitors from architects in the British Empire who had been asked to submit their plans. Although there is no confirmation that they were Masons, it is very interesting to note that the final selection, made by Leonard Stokes, the president of the Royal Institute of British Architects, required the confirmation of a Manitoba government committee made up of two elected officials and two senior civil servants. They were Premier Rodman Roblin, Colin Campbell, minister of public works, along with Campbell’s Deputy Minister, Charles Dancer, and the provincial architect, Victor Horwood. All four were Freemasons. The construction commenced in 1913 and at the time, the entire Roblin government, save for one man, were Masons. Another very influential resident at the time was James Alexander Ovas, Grand Secretary, Grand Lodge of Manitoba, known as “The Old Man”. In 1912, one of the backbenchers wrote to Premier Roblin - “You will find that The Old Man will always play the game with fellows who are square.”

Many of you have visited (and I believe some of you have even had the opportunity to tour) this magnificent building, situated on 30 acres of parkland on the north bank of the Assiniboine River in Winnipeg. And I understand that some of you have viewed the presentation by the CBC from January 2008 that focused on this building.

This elaborate building had major cost over-runs and scandal played a part in its construction. By 1915, the cost of the building was embarrassingly out of line with neighbouring legislative buildings. The Edmonton, Alberta building had cost \$2.3 million. The Regina, Saskatchewan building was \$2.1 million. So far, Manitoba’s was approaching \$6 million and climbing. Simon had to make cost cutting adjustments so there are still vacant spots where statues were to be. The contractor, Thomas Kelly, also a MM, was jailed for diverting some of the funds to himself.

The legislature’s best-known feature is the statue of a naked young man, posed as a runner, facing due north adorning the top of the building, referred to as the Golden Boy. His left foot rests on the tip of the dome, his right kicks out behind him, and he leans slightly forward, giving the illusion of motion. His left arm cradles a sheaf of wheat. His right hand holds high a torch. It is cast in bronze and plated with 21.5-karat gold. His real name is Hermes (her-meeze), the Greek God of Magic.

Under the dome, at the four corners of the central square tower, are four stonework groupings – Agriculture; Art; Industry; & Science. But certain parts of those figures contain references to specific elements. The Agriculture carving can certainly be referenced to earth; the Art carving has the figures surrounding a large jug (could be water); one of the Science figures is holding a genie’s lamp (symbolising air); while the Industry carving can be equated with fire.

Earth, water, air & fire. The four elements presided over by the unifying element, transmitting them into gold.

Although I have not had the opportunity to visit this legislative building I was quite intrigued with some of the information that Bro. Albo references to Masonic themes. Here are just a few:

The Sphinx

- There are 2 massive stone creatures in the form of sphinxes (body of a lion; head of a man) on the roof line above the main entrance. One faces East and the other faces West (the rising and setting sun). On their chests, under the nose and between the lion like paws, is a flat piece of limestone with Egyptian hieroglyphics carved into it. Essentially, these carving say “The everlasting manifestation of the sun god Re, the good god who gives life.”

The Statues

Throughout the building and grounds, there are statues of many prominent people with connections to Manitoba. But there is one of British Major-General James Wolfe who apparently was never near this area. Albo learned that within weeks of Wolfe’s historic death on the battlefield on the Plains of Abraham in 1759, which led to British supremacy in Canada, 6 military lodges in his army formed the Provincial Grand Lodge of Quebec. That lodge, and its successors, helped Freemasonry expand to Western Canada.

Once inside the main entrance, we enter **The Grand Staircase Hall or lobby**. It is not a hall that we would normally think of but a perfect square, 66.6 feet on each side. During the Hermetic revival of the Renaissance, the number 666 was identified with the life-giving power of the sun.

The lobby is surrounded by what he calls “Guardians of the temple”.

- two large bison on either side of the grand staircase.
- Medusa, the Gorgon sister whose stare would turn a man to stone, hair of snakes, over the south doorway.
- Athena, Greek goddess of war, is over the north doorway.
- The grand staircase is made up of three sections, not three, five, seven or more steps but 13 steps in each.
- 14 lion heads and eight cattle skulls around the perimeter of the main entrance room.

Although the bison and cattle skulls could be thought to represent the prairies, the architect, Frank Simon, was upset with that thought and is quoted as saying “the skulls, of course, are copied from the ancient temples in classic Mediterranean lands.”

Once you have ascended the staircase, you step into the main rotunda where the floor is a geometric wheel comprised of Mosaic-like pavement. There is a round balustrade in the centre, a railing supported by short pillars, directly under the

Golden Boy, open to the floor below. Albo calls this the symbolic altar. When you look over the railing, the centre of the floor below has an eight-pointed Black Marble Star. The Star that gleams in the centre!

The entrance to the Lieutenant-Governor's reception room is framed by two pillars – Boaz & Jachin. The room is 24 by 24 feet. If you assume a cubit was 14.4 inches then the room is 20 cubits in length and 20 cubits in breadth. A similar square room thought to be the holiest part of King Solomon's temple, contained the Ark of the Covenant. Although that replica is not located here, there is a War Chest outside on the East pediment. The proportions are the same as the Arc and it is flanked by a chief in full headdress on one side and a helmeted warrior on the other, taking the place of the cherubim.

The building has a lot of **Repetition of certain Numbers**:

- There are five archways on either side of the lobby.
- Each panel above has five gold rosettes.
- All rosettes have either five or eight petals.
- There are eight Corinthian Columns in the Rotunda.
- There are eight Doric Columns in the portico below.
- The balustrade is 13 feet across.
- There are 13 lights down every corridor.
- Recall that I mentioned 13 steps in each stair section.
- 13 rosettes frame the entrance to the Legislative chamber.
- The lamp in the rotunda has 12 smaller lights with one larger light in the centre (13 again). Albo feels that could reference Jesus and his 12 disciples.

These numbers are related to Fibonacci, the 12th century scholar who introduced the West to Arabic numbers, including zero and the decimal system.

Fibonacci started with 0, then 1, and then added the numbers together. 0, 1, 1, 2, 3, 5, 8, 13, 21, and so on. Multiples of 5, 8 & 13 are used throughout the building.

Murals

The mural on the south wall, above the door to the Legislative Chamber, depicts what appears at first glance to be a scene from the Great War. Some of the soldiers relaxing; some digging trenches. But in the centre there is a man in tattered clothes being helped by a comrade. And with closer inspection there is a faint but unmistakable portrayal of Madonna & Child overlooking the scene. The tattered figure could well represent Christ. Albo relates that likeness to the applicant on his initiation. Poor and penniless; neither naked nor clothed being helped by the J.D.

The mural in the Legislative Chamber is called “Tack’s Allegory”, depicting the Tree of Life (which has a number of religious connections) on the sides with a figure labelled Justice in the centre, Knowledge and Wisdom on her sides.

Conclusion

The book goes on to explain the Hermetic Order of Golden Dawn, founded in 1888 by three Freemasons. Its hierarchical structure was divided into ten degrees. The main motive of passing through the degrees was to develop one’s personality through the higher self. It was this thinking that Simon is thought to have followed in his design.

Hermeticism is an ancient spiritual, philosophical and magical esoteric tradition. It is a path of spiritual growth. The principal tenet is “as above – so below.” Meaning that humanity will find within itself the nature of the entire universe. It also involves a development of the Greek theory of four elements – earth, air, fire & water, and leads naturally into the development of alchemy.

Generally, the book leads us to consider the Hermetic principle – As above; so below. The four elements hidden at the top of the building in plain view. And the column, the lamps and the Black Star hide their symbolism in plain view for all to see.

What appears on the earthly plane mirrors the greatest truths in the spiritual plane.

The cornerstone laying was on June 3, 1914. The official opening was on July 15, 1920. On both days, the planets Mercury & Venus were aligned. Probably not a coincidence.

To sum up, this book leads us to believe that this Legislative Building was to make its inhabitants better people – more moral, more intelligent.

Albo feels that the architect was trying to deliver a divine, subliminal message that would impel people towards virtues such as faith, hope, morality and charity.

Thank you once again for allowing me this opportunity to pass on some of the thoughts from this publication and I hope that you may have the chance to visit the building next time you are in Winnipeg.



A SHORT HISTORY OF GEORGINA LODGE No. 343, G.R.C.

By R.W. Bro. Iain Bruce Mackenzie

Friday, March 12, 2010

After the United States declaration of independence in 1776 and subsequent war with Britain, which continued until 1783, large numbers of settlers loyal to the crown migrated into what was then Quebec - a domain which extended west to the Ohio and Mississippi rivers. Except for small settlements at Niagara and Detroit however, the vast area west of Montreal island was occupied mainly by Indians. With the peace treaty of 1783 an additional surge of settlers, many from disbanded military units, crossed into Quebec and were settled on land proportioned according to rules laid down by the British government and applied by the then governor of the province, General Frederick Haldimand. Many of these received land along the St. Lawrence River and the eastern end of Lake Ontario, as well as in the Niagara area. The settlers faced the arduous tasks of clearing the land, building log cabins and planting crops. Fortunately the British government, wanting to encourage immigration, supplied much of the equipment required free of charge

Haldimand was replaced in 1786 by Lord Dorchester, whose task it was to determine and recommend changes to the Quebec act of 1774. His main concern was to ensure the loyalty of the new settlers to the crown and stamp out any republican feelings they might engender. Of course the large majority in the province were French, but a single parliament established in Montreal couldn't satisfy the needs of the English settlers to the West. Accordingly the Constitutional act dividing Quebec into the two provinces of Upper and Lower Canada went into effect on December 26th 1791.

The government proposed for the new province of Upper Canada was to be modeled on the British parliamentary system, which arrangement was destined to cause turmoil and eventually rebellion in the upper province.

²⁰ Upper Canada, The Formative Years – Gerald M. Craig, McClelland and Stewart, Toronto 1963

Lieutenant Colonel John Graves Simcoe was a British member of parliament who had lobbied vigorously in favour of the Act and was appointed the first Lieutenant Governor of the Upper province²¹.

Bro. Simcoe, having fought in the war of independence, was well aware of the likelihood of cross border incursions and was determined to protect the safety and security of the new province by keeping hostile Americans as far away from its borders as possible. He established the first parliament at Newark, now Niagara on the Lake, but was aware of the vulnerability of the site to attack especially since in 1793 Britain was at war with France, a country in alliance with the United States. In February and March 1793 he made a tour of the province and after visiting the British fort at Detroit, determined that the provincial capital should be moved to a site on the river La Tranche, which he renamed the Thames, to be called New London²². However that was not immediately practical due to the nature of the terrain and he set his regiment, the Queens Rangers, to work on a military road to the area from Burlington Bay, which he called Dundas Street after Rt. Hon Henry Dundas, Secretary of State for the Colonies. This was the first road in Upper Canada and part of it exists today in Dundas as Governor's road. Simcoe, realising the accessibility and strategic importance of York with its large and defensible harbour changed his mind about New London and decided to establish the provincial capital at York. He named it after the Duke of York in honour of that prince's successful campaign in Flanders against the French. Dundas Street was then extended eastwards to connect to the York settlement. Later the Governor travelled north to Lac Aux Claies, which he renamed Lake Simcoe in honour of his father, Captain Simcoe RN, and set his Rangers to the task of building a military road to it from York to ensure rapid communication with the northern lakes. The road was named Yonge Street after the British Secretary Of War and in Simcoe's day reached as far as Holland Landing, from where Lake Simcoe was accessible by river. A wooden fort was built there called "Fort Gwillimbury" after which the townships of North, East and West Gwillimbury were subsequently named. The name was derived from the Governor's wife, Elizabeth Gwillim whose father was a Major of Brigade and served under General Wolfe at the battle of Quebec in 1759. Depending on which account you read he was either killed there or was promoted colonel and died at Gibraltar seven years later. The rest of the road to Lake Simcoe was not completed until early in the 20th century.

The existence of that road permitted access to Lake Simcoe and via canoe and boat, to the islands and shoreline which were soon being explored by people from York (renamed Toronto in 1834). However it was not until 1817 that Georgina township was laid out by Duncan McDonald on the instructions of Surveyor General Thomas Ridout who, in 1822 was the first S.W. of St. Andrews Lodge #1 at York and father of George and Thomas Gibbs Ridout,

²¹ History of Toronto and County of York, Ontario – by C.P. Mulvany, G.M. Adam, C.B. Robinson, C. Blackett Robinson,

²² The diary of Mrs. John Graves Simcoe

both initiated into St. Andrews lodge (later St. Andrews #16 G.R.C.)²³. The township was named by Governor Simcoe in honour of George 3rd.

The earliest settlers in Georgina were Captain William Bouchier RN, his younger brother John O'Brien Bouchier, and John Comer²⁴. Bouchier had command of a frigate being built at Penetanguishene during the 1812 war after which, like many other officers, he retired on half pay and became a permanent settler. He chose a site on Lake Simcoe which was called Bouchier's Mills until 1864 when the name was changed to Sutton West. John Comer was the first assessor and collector of the municipality and his wife bore the first non-native child. By 1821 the population of North Gwillimbury and Georgina, which were united until 1826, had risen to 272 non-natives. Bouchier built a mansion for himself and his family known as The Briars.

Over succeeding years the village expanded considerably with tradesmen setting up shop, a grist mill, brewery, school house, hotel and tannery built, steamer service on the lake and churches constructed, most notably the imposing St. James Anglican church which was completed in June 1877. The first rector was Canon W. Ritchie, a charter member of Georgina Lodge and its chaplain for many years. The Lake Simcoe Junction railway reached Sutton in 1874 making it readily accessible from Toronto, which begs the question as to why it took so long to establish a Masonic lodge there. Other fraternities had already been active in Sutton, including the Independent Order of Oddfellows, the Loyal Orange Order and the Independent Order of Foresters. Whatever the reason 18 brethren, ten of whom came from a single lodge, Sharon Lodge No. 97, did finally get together on November 10th 1875 with that end in view, meeting in the Oddfellows hall on the second floor of the I.O.O.F. building, which still stands in Sutton as a restaurant on High St.

Brother Edward Fry of Rising Sun lodge called the meeting which was chaired by Alexander Williams of Thorne Lodge. Business was brief with agreement being reached on the desire to form a lodge, to call it Georgina after the township, and to hold meetings on the Thursday on or after full moon. The lodge voted on a prospective slate of officers with W.Bro. Williams the first Worshipful Master, Bro. Edward Fry the S.W. and Bro. James Anderson the J.W.. The brethren then subscribed to a fund to defray expenses and purchase regalia. The eighteen founding members included two merchants, two millers, three clergymen, a carpenter, an innkeeper, a teacher, a sawyer and seven farmers²⁵. A few days later the brethren met again and voted to rent the former Orange Hall, which still stands on High St., from Bro. Anderson for \$50 @ year. They met there until 1882 when they moved to a large new hall above the Queen's Hotel driving shed, where the carriages and horses were kept. The hotel

²³ The History of Freemasonry in Canada Vols. 1 & 2 – by John Ross Robertson, 1899

²⁴ GEORGINA – History of a Township (anon)

²⁵ see Appendix for detailed biographies of these brethren

was a log and stucco structure on the corner of Market and High Streets, owned by the brothers Joseph and Richard Sheppard. Joseph was a founding member of the lodge and Richard joined in April 1880. There is a note in the Treasurer's book by the Master, W.Bro Frank Tremayne which says "No dues to be charged to Bro. (Richard) Sheppard as long as the lodge occupies his hall". Joe on the other hand paid dues every year and made his home in the hotel. The minutes note that the lodge celebrated St. John the Evangelist's day in 1876 with a supper "at the home of Brother (Joseph) Sheppard, which was the village hotel".

Once the lodge's application for dispensation was granted, Georgina lodge met for the first time on March 16th 1876. Fees were set at \$20 for initiation, \$2 for affiliation and dues of \$3. At the meeting of Grand Lodge in July that year, MW Bro. Kerr agreed to "continue the dispensation of Georgina Lodge at Penetanguishene." This mistake was repeated by R.W. Bro. W.H. Weller the president of the Board of General purposes and DDGM for the district who signed the warrant. Fortunately the Grand Secretary recorded the location correctly as Sutton and Alexander Williams as its first Worshipful Master.

The J.W., James Anderson was the son of a distinguished employee of the Hudson's Bay company, also James Anderson, who in 1854 led an expedition to search for the British explorer, John Franklin and his crew lost trying to find the NW passage²⁶. James Jr. built "Riverside House" in 1871 on the north bank of the Black river for his new bride, Susannah Bouchier, the daughter of James O'Brien Bouchier, one of the founders of the town. The house was later sold as a rectory for St. James Anglican church because proximity to the river gave James the "ague". Pity poor Canon Ritchie who had to occupy it. He died in April 1885, though whether of the ague is not known.

Once established, lodge business proceeded briskly. Thomas Stewart, the first applicant and a mason, was blackballed but the second, William Brooks, a shoemaker with a shop on High Street was accepted, which turned out to be an inspired choice since he proved to be one of the most loyal of the Sutton brethren. The lodge had earlier decided that a single black ball would reject and maybe this "scuppered" Stewart's chances. This was changed to "two black balls" in 1896 to "more than one" in 1944 and "two or more" today (see Section 349 of the B of C).

A Bro. Earl was at the founding meeting but is not recorded as a member of the lodge and it must be assumed he never actually affiliated. There were 18 subscribing members excluding George Fry who died before the lodge was warranted, plus Rev. Ritchie who was made an honorary member as was the custom at the time with clergymen of the established church. Bro. John McDonald is listed in the treasurer's book as having subscribed a stove worth \$7.50 but never became a member of the lodge while Bro. John Thompson

²⁶ The Virtual Museum of Canada

subscribed \$10 then changed his mind and withdrew his membership. His first year's dues were deducted from the \$10 anyway and there's no record of his ever getting his money back.

Thus the total number of original members was 18, as correctly recorded by the Grand Secretary. It is unclear why two of the three clergymen, William Smith and Isaac Ashley did subscribe while William Ritchie did not. Rev Smith served as chaplain in 1875 and Rev Ritchie from 1876 to 1884. Of the remaining subscribing members, eight demitted before 1890, one was suspended and two died. The remainder formed a staunch core group whose efforts kept the lodge alive until 1895. They included Bro. Frank Tremayne, W.M in 1881, 1882 and 1883, Bro. William Brooks, W.M in 1884, Bro. Alexander Williams the first Master of the lodge, and Bro. Angus Ego, Treasurer during the most difficult years, and also the one who suggested naming the lodge "Georgina".

At the meeting on March 15th 1877 the by-laws were submitted and adopted and on March 29th, Bro. Willard Bennett moved the banning of beer and spirits as lodge refreshments, a common sentiment at the time echoing M.W. Bro. Kerr's remark the previous year that "the vice of intemperance is a Masonic offence". The ban remained a recurring theme in the life of the Georgina lodge.

The lodge celebrated the festivals of St. John the Baptist in June and St John the Evangelist in December, and passed a motion that the brethren bring their ladies to a supper on Dec 27th 1877 in Bro. Sheppard's hotel, thus instituting the first Ladies Night. On Feb 24, 1878 the lodge attended its first divine service with the brethren in full regalia and Rev. Ritchie officiating in St. James Anglican church. In May the same year, Bro. J.W. Anderson died and the lodge held its first funeral service. Bro. Dr. Hiram Spooner arranged for the grave to be dug, and the lodge paid \$1.50 for this service.

Over the twenty-odd year life of the lodge in Sutton, there were 70 initiations and 12 affiliations. Of these 82 brethren, 19 demitted before 1890, four died and 36, or 44 percent, were suspended, mainly for non payment of dues. It is worth examining the reasons for such a high rate of attrition.

Following confederation in 1867 the Canadian economy was severely affected by a worldwide recession, called "The Long Depression"²⁷, that was at its most severe in the years 1873 – 1879. Both Britain and the United States brought in protectionist policies which severely cut back demand for Canadian resources. Doubtless the resulting hard times did have an effect on the farmers and tradesmen in Sutton but in the case of Georgina, there's more to it than that.

In 1887, John Ross Robertson reported that he was the first DDGM to visit the lodge in 12 years and that the quality of the work was poor – hardly surprising if

²⁷ History of Economic Recessions – The Long Depression 1873-1897 (article in "Politonomist" by Guiseppe Burtini January 2009)

no Grand Lodge officers had seen fit to go up there to support and advise the lodge members. The DDGMs who followed Robertson were generally critical of the work as well as the attendance and tried to pinpoint the reasons for it.

In 1889, R.W. Bro. James Wayling noted that a smallpox outbreak had shut the lodge down for three months at the direction of the Board of Health and that the Master moving to a different locality “retarded the progress of the lodge”. The Board of Health included three of the lodge members, Bros. Anderson, Ego and Bentley.

In 1891, R.W. Bro. George Bennett reported that a large proportion of the brethren lived a long distance from the lodge and some of the officers had to drive ten miles or more to meetings. However he felt the fault lay more with the local members (not bothering to attend). There hadn’t been a candidate for 12 months and 25 brethren were more than two years in arrears.

The following year R.W. Bro. T.H. Brunton reported that it was nearly 10:00 PM before sufficient members appeared to open lodge. The room was unsuitable and badly situated being over the driving shed of a hotel. Other than the W.M. and secretary who were holding the lodge together, the officers were almost ignorant of the work. A discussion was held regarding the surrendering of the charter (and remember this was four years before it actually happened) which seemed to him the most logical thing to do. He did add that the books were well kept and the lodge was out of debt.

Harry Collins, DDGM in 1893, noted “the greater portion live at a considerable distance making it difficult to attend – hence meetings are not held regularly. W.Bros. Bentley and Tremayne are never absent but there is no great hope of improvement”.

In 1894, R.W. Bro. George Tait noted that the Worshipful Master, W.Bro. Wilson “lives in Toronto and attends when he thinks a meeting can be held. Want of a quorum has resulted in few meeting during the year. There has been no election of officers for the past 18 months and no prospect of one. There are a few desirable members who refuse to attend and have never gone further than EA.” He spoke to one, a wealthy farmer who said he “had no prejudice against Masonry but after going to lodge in Sutton for a few months and finding that 9:00 PM was considered early enough to open lodge, he felt his time too valuable to waste in this way”.

In summary, the lodge clearly suffered from a general decline in interest due to the economic situation, exacerbated by the need to travel a long way to lodge with no assurance that it would actually be opened that evening, and with little prospect even if it was of seeing quality work done or of getting home at an acceptable hour - a sure route to disintegration.

Georgina was certainly not alone in suffering through the recession - many other lodges were similarly affected. Even as late as 1895 "no fewer than 50 lodges in Ontario reported no candidates and no degrees worked"²⁸. The editor of "The Freemason" magazine of March 1895 stated "Weak lodges at Thornhill, Richmond Hill, Markham and Maple should be wiped out or consolidated, and there are other weak lodges in Toronto district as well". The Toronto district at that time had 39 lodges and the difficulty of travelling in Winter might explain why D.D.G.M.s didn't visit the distant ones. "The Freemason" magazine of June 1895 made a plea for smaller districts to "attract better quality D.D.G.M.s" and this plea was repeated by successive D.D.G.M.s themselves in their annual reports to Grand Lodge. However it was not until 1899 that Toronto district 11 was divided in two, then into three in 1917.

In 1895 the D.D.G.M. was R.W. Bro. John A. McGillivray a member of Richardson lodge #136. In his report to Grand Lodge on his official visit to Georgina he wrote "I found (the lodge) in a fully worse condition than Robertson (lodge) if that could be, and when I paid my official visit, although my coming was duly announced and the night favourable, I was received by the smallest audience...of any of my visitations, comprising only six souls one of whom was a member of an adjacent lodge". McGillivray was determined to prevent any lodge in the district going dark during his year in office so, after securing the agreement of the Georgina brethren, he decided to move the lodge to Toronto. Accordingly he induced 17 brethren from Toronto lodges, most of them from Zetland #326, to join him in affiliating with Georgina which they did on April 11th 1895. A slate of officers was elected and installed at that meeting which was the last one in Sutton until Malone #512 was warranted in 1913, and the brethren gathered round the altar to sing "Auld Lang Syne".

This move was met with considerable opposition from the other Toronto lodges which were intent on increasing their own memberships and saw another lodge in town as a threat. The "Canadian Craftsman" magazine of June 1895 noted "An addition to the lodges of Toronto is an unusual event in its history, for a prejudice against granting warrants has existed for some years" There were statements in the press that the Independent Order of Foresters were in control of the lodge, which was emphatically denied by R.W. Bro. McGillivray in his report to Grand Lodge. In fact he was himself Supreme Secretary of the I.O.F., and W. Bro. Charles Whale, the first W.M. of the new Georgina Lodge, was High Inspector for Ontario while several other brethren were also members. Indeed the funeral of W.Bro. Whale in July 1900 was organised by the I.O.F. high court of central Ontario and the service conducted by Rev Alexander McGillivray, member of the I.O.F. and Past Chaplain of Georgina Lodge, with the Supreme executive of the high standing committee of the Foresters Order and a large number of Foresters members in attendance, as well as members of

²⁸ "Whence Come We" P126

Georgina lodge²⁹. In an age when fraternal societies were very popular, many men were members of more than one of them.

Another dispute centred on the question of whether or not a DDGM had the authority to relocate a lodge. R.W. Bro. Dewar of London suggested it required the consent of the Grand Master before a lodge could be moved. The editor of the "Freemason" in May 1895 had a stinging response to this when he said "If brother Dewar could realise the lamentable exhibition he made of himself over the Georgina lodge affair he would never again pose as an authority on Masonic jurisprudence". The question was addressed by the Grand Master M.W. Bro. William R. White at the Grand Lodge meeting in July 1895 where he "found that by clause 69 of the constitution the DDGM has the power to give.... his consent in such a case". It's interesting to note that R.W. Bro. McGillivray had previously arranged the removal of the aforementioned Robertson Lodge #292 from Nobleton to King with little objection raised. He reported that "in looking around the lodge room and its furniture I found that, were a smoking concert on the evening's programme, they were amply fortified in the possession of twenty-three spittoons which by the way, comprised a very considerable portion of the furniture of the lodge".

The revived Georgina lodge adopted the Phoenix as its symbol, which first appeared on the lodge summons in June 1898, changed the meeting days to the first Saturday of the month and the days of the two Saints John, increased the fees and on a motion by R.W. Bro. Collins, voted honorary membership to the remaining Sutton brethren in good standing. In 1910, the meetings on the saints days were dropped and the fees again increased.

The first meeting in Toronto took place on June 1st 1895 in a hall on the corner of Spadina avenue and College Street but they didn't stay there long for in November the same year the lodge moved to a building at the NE corner of College and Brunswick Avenue where they rented a hall from the Toronto Mortgage company, and called it "Georgina Masonic Hall". On his official visit, December 7th 1896 the DDGM, R.W. Bro. Richard Dinnis remarked, "the lodge is in its new home which is a beautiful room, well furnished and having electric light. Everything betokens a good future for 343". The building was sold to the Jarvis Estate in January 1905 and when the lease ran out in April 1909 they moved to the Independent Order of Foresters Temple Building at the corner of Bay and Richmond streets where Freemasons Hall Ltd. rented space at favourable rates negotiated by M.W. Bro. John Ross Robertson. In January 1919 the lodge moved to the new Masonic temple at 888 Yonge Street, and they moved again in March 1933 to York Temple at five Eglinton Avenue E., at the same time changing the meeting night to Friday instead of Saturday. They moved again in June 1965 to the new York Masonic Temple in Leaside and

²⁹ Toronto Star, July 11 1900

finally, in April 2004 to the Rameses Masonic Centre on Keele St., where they continue to meet today.

As soon as the lodge was established in Toronto in 1895, initiations and affiliations came in thick and fast and by the end of the year there were 136 members on the register. Degrees became so numerous that emergent meetings had to be held, often with two on successive days and sometimes four or five initiations at a time. On one such evening there were two initiations, two passings and two raisings with a calling off in the middle for refreshments. The bulk of these new members were traveling salesmen which explains why the lodge met on Saturdays and later, Fridays. Because of the abundance of applications, the Toronto lodges were able to pick and choose their members, which they did with enthusiasm, rejections and suspensions occurring virtually every month as the correspondence shows.

Georgina's early progress is marked by the reports of the various DDGMs and it was not always sweetness and light, for in 1901, R.W. Bro. H.J. Gould reported, "I expected to see work of the highest character and was in no way disappointed (however) some discordant elements exist (which may) prove ruinous to the lodge". The minutes inform us that, "some newer members felt they were not being given enough consideration and brought forward their own nominees for office against the official list by the established members. This resulted in a strong contest for the office of Secretary which brought out bitter feelings and charges of canvassing. The result was the blackballing of six applicants on April 6th and a protest in June against the installing of the Master Elect." Happily these divisions had been settled amicably by January 1902, though only 11 degrees were worked that year versus 61 two years earlier and 59 two years later.

On January 4th 1904 (the coldest night of the year) R.W. Bro. H.A. Nicholls reported that he had "seldom seen a 3rd degree better exemplified...the master and wardens were quick to correct errors in the work"; and again, on April 3rd 1910 R.W. Bro. James Lovell commented, "From former reports this lodge has always had efficient officers andthe present are no exception".

These comments underline one of the enduring strengths of the lodge, the insistence on a high standard of degree work, and the use of "Georgina Tips" or GTs whereby errors were quickly corrected by the senior officers and Past Masters. This emphasis on excellence prompted other lodges to request assistance with degree work and particularly, with installations, and Georgina brethren often traveled to Stouffville, Sunderland, Uxbridge and elsewhere to perform this duty over the years. One of the leaders in this regard was M.W. Bro. E.T. Malone, member of Zetland lodge and affiliate of Georgina. He was installing master in many lodges, and in Georgina for 25 years before deafness forced him to quit. His last installation was on June 7th 1931. The installation date was changed from June to November, 1960 to make it easier for the DDGM to visit all the lodges in the same calendar year.

In common with many other lodges Georgina was keen on musical ritual and in 1895 fifteen of the members formed a choir, which included the notable bass W. Bro. A.L.E. Davies of Harmony Lodge, who wrote a musical ritual that was widely adopted by Toronto area lodges. In Georgina the musical ritual was commonly used to accompany degrees and installations, with singing led by the choir, and is still used occasionally today, although there is no longer a choir. In 1897 the music committee was given \$100 to spend and the organist, Bro. R.G. Stapells was paid \$10 a quarter to manage it. The following year Ernest R. Bowles was initiated and appointed organist of the lodge, a position he occupied until 1926 when he became Grand Organist. He was followed in 1971 by R.W. Bro. Arthur Middleton when, he too, was appointed Grand Organist.

Social activities were always popular in lodges and Georgina was no exception. The first "Smoker" evening was held in December 1895, with cigars provided by the lodge, and this established a long tradition. In the early years it was called a "Smoking Concert" probably because there was singing involved, and it was for men only until 1973 when the Master, W.Bro. C. Edwin Drew decided, in the face of some opposition, to change the name to "Festive Night" and allow ladies to attend. These were held every year until the final one on December 27th 1996.

The first Ladies Night is recorded as having been held in December 1877 though that was more like a supper to which ladies were invited, for there is no further mention of one until 1905. Georgina continued to hold a ladies night until the last one on October 4th 1998. Subsequently the brethren attended ladies nights held by the district or by other lodges. They also held an annual "At Home" event until the period of the First World War. These were large social gatherings for which tickets were sold in advance. Ladies and guests were present and the brethren wore regalia, by dispensation. Again, these types of event were common in many lodges throughout the district in the early part of the 20th century.

Another regular event instituted on April 2nd 1932 was the Father and son or son and daughter evening. These were intended to introduce younger children to their father's lodge in a relaxed atmosphere with fun and games provided. No masonic information was passed on to the children but they were able to see the interior of the lodge room and ask questions of their fathers. These meetings might be considered the forerunner of the present Friend to Friend nights held regularly in the lodge today.

In 1965 the lodge decide to invite ladies to attend on election night and a special entertainment program was arranged for them while the brethren were in lodge. There was usually a meal afterwards followed by dancing. This initiative continued for about 40 years.

Georgina has had many distinguished members both in the Craft and in public life. Two members became Grand Masters, MW Bro. E.T. Malone in 1898-99

Joseph Sheppard: Was living in Georgina Township in 1861, 1871, 1881 according to the census of those years. Born 1823 in Ireland.³⁵ Joseph was the son of Richard Sheppard of Clonbrone, Ireland. He came to Canada on board the ship Mary Russell in 1841 with his brother Israel, while two other brothers (Edward and Richard) were already here.³⁶ Joseph was a prominent figure in Sutton and can be found in Georgina's Council minutes. With his brother Richard, who later joined the lodge, Joe owned the Queens and Royal hotels in Sutton.

William H. Sheppard: an affiliated member of the lodge, is listed in the 1878 York County Atlas (Patrons Directory) under the heading *Year of Settlement in Co. or Establishment in Business* as a Hotel Keeper, established in 1851.³⁷ However the lodge register lists him as a contractor. His relationship to Joseph and Richard is not known.

Willard Bennett: Was living in Belhaven, North Gwillimbury Township in 1871 according to the census of that year³⁸. He was born to Nicholas & Diana Bennett in 1846 (Ontario) and was married to Elizabeth Tomlinson.³⁹ Willard was sympathetic with the temperance movements of the time and moved that beer and spirits be banned from lodge functions.

Stephen Winch: Was a farmer who also lived in Belhaven, North Gwillimbury Township in 1871 according to the census of that year. He was Born about 1836 in Ontario⁴⁰ and lived with John & Jane Winch. He died in 1913.⁴¹

George Wight: George Wight was born in Scotland about 1815 and his wife, Elizabeth Brodie, was also born there in 1823. George had two brothers in the area, James and William. George came to Ontario from Scotland with James and David Boag(s?) and an adopted daughter Mary (Curtis?). George T. Wight (son of George Wight) was born in Ravenshoe, according to his application to the Masons which was written in North Dakota.⁴²

Rev. William Ritchie: There is a chapter dedicated to Canon William Ritchie in the 1939 book entitled *GEORGINA, A Type Study of Early Settlement and Church Building in Upper Canada*.⁴³

³⁵ Census of Canada

³⁶ Photocopy of descendant chart of Richard Sheppard by unknown creator. Georgina Pioneer Village & Archives

³⁷ Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), no page number

³⁸ Census of Canada

³⁹ Ontario Marriage Registration

⁴⁰ Census of Canada

⁴¹ Ontario Death Registration

⁴² Letter to Georgina Historical Society; no date.

⁴³ 1978 reprint ISBN 0-920348-18-1

Rev. William Ritchie: (b. 1799) was the Anglican Rector of Sandwich, Essex County, Ontario from 1843-1852. He was born in Perthshire, Scotland, and was educated at the parish school of Methuen, and the local schools of Perth. In 1814, he began studies at the University of Edinburgh, and in 1818 entered the divinity hall of this university, where he remained until 1822. In the spring of 1822 he entered the University of St. Andrew's Presbyterian to finish his courses in divinity. In the autumn of 1823 he was licensed by the Presbytery of Perth as a probationer in the Church of Scotland. In July of 1825, he went to Hilbryde Castle, Perthshire, to become the tutor of Sir James Campbell, Bart., and his three younger brothers. He remained in this position until the spring of 1831, when he was appointed by the University of St. Andrew's to the parish of St. Luke's Demarary, where he remained for four years. On April 17, 1835, he married Ann Sibbald, and the two moved to Canada in 1837. In the spring of 1838, he was inducted into the Presbyterian church at Newmarket where he continued to live until the disruption of the Kirk in 1843 when he joined the church of England. The minutes of St. Andrews Lodge #1 note that Rev. Ritchie visited the lodge on 7th November 1842 along with Sir Allan MacNab and other eminent brethren.

In June of 1843, he was appointed the rector of Sandwich, his first Anglican parish, where he remained until 1852. In June of 1852, he was transferred to Georgina Township in York North⁴⁴ as rector of the first St James Anglican church in Sutton. When the new church was completed in 1877, Canon Ritchie became its first rector.

William Brooks: Was living in Georgina in 1871 according to the census of that year. He was a shoemaker⁴⁵ with a shop on High St. and was the first initiate of the lodge. William appears in the 1867 Georgina Assessment Roll on lots 2 & 3 in Block 11 of the Village of Sutton. The owner of this property was Sharlet (Charlotte⁴⁶) Brooks.⁴⁷ William Brooks advertised in the 1878 York County Atlas (Business Card section) as a Boot & Shoemaker⁴⁸, and is listed in the 1878 York County Atlas (Patrons Directory) under the heading *Year of Settlement in Co. or Establishment in Business* as a Boot & Shoemaker⁴⁹ established in 1862.

William S. Ramsey: Was living in Georgina township in 1871 according to the census of that year.⁵⁰ William (24) appears in the 1867 Georgina Assessment Roll (along with Charles Ramsey, 37) on several properties in the Village of

⁴⁴ Biographical Sketch from the Archives of Ontario website. William Ritchie fonds F 988 on microfilm reel MS 147

⁴⁵ Census of Canada

⁴⁶ Census of Canada; living with William and his family

⁴⁷ Georgina Assessment Rolls, Georgina Pioneer Village & Archives

⁴⁸ Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), 68

⁴⁹ Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), no page number

⁵⁰ Census of Canada

Sutton. They were Carpenters⁵¹ and W.S. Ramsey & Co. advertised in the 1878 York County Atlas (Business Card section) as Manufacturers of and dealers in Lumber, Lath, Shingles, &C.⁵² William is also listed in the 1878 York County Atlas (Patrons Directory) under the heading *Year of Settlement in Co. or Establishment in Business* as a Builder & Contractor⁵³ established in 1862.

Hugh Bissitt⁵⁴ Cameron: Was living in North Gwillimbury Township in 1861 according to the census of that year. Hugh was born in Scotland⁵⁵ in 1844 and was enumerated along with the family of Silas Mann. In 1877 he married Matilda Winch (15), daughter of John & Jane Winch.⁵⁶ Hugh was the son of Donald and Helen Cameron.⁵⁷

Robert Price: Was living in North Gwillimbury Township in 1871 and Georgina Township in 1881 according to the census of those years. He was born in 1830 in Ireland and was a teacher. Robert Price also appears as enumerator for (at least a portion of) the 1871 North Gwillimbury census. His eldest child was born in Ontario in 1863.⁵⁸ Robert Price died in North Toronto in 1894⁵⁹

Michael Heise: Michael is listed in the lodge Register as a farmer of Sutton. No further information on him could be obtained.

Angus Ego: Was born about 1825 in Aberdeenshire, Scotland⁶⁰, and married a Miss Eliza Sarah Brown in 1849. The marriage was performed by the Reverend J. Gibson of the Parish of Georgina, at the home of a Mr. Duncan⁶¹. Angus died in Markdale, Grey County, Ontario in 1895. The doctor attending was his own son, Dr. Angus Ego.⁶² Angus Ego was Reeve of Georgina Township from 1857-1862 and again from 1864-1865.⁶³ He was township Clerk and Treasurer from 1872 until 1877, and again in 1881. He is mentioned briefly in Stephen Leacock's work *The Boy I Left Behind Me*.⁶⁴

⁵¹ Georgina Assessment Rolls, Georgina Pioneer Village & Archives

⁵² Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), 68

⁵³ Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), no page number

⁵⁴ Ontario Marriage Registration

⁵⁵ Census of Canada

⁵⁶ See Stephen Winch

⁵⁷ Ontario Marriage Registration

⁵⁸ Census of Canada

⁵⁹ Ontario Death Registration

⁶⁰ Ontario Death Registration

⁶¹ Marriage, The Parish of Georgina, The Town of Georgina, Ontario; Baptisms-Marriages-Burials 1839-1873, published by the OGS Toronto Branch

⁶² Ontario Death Registration

⁶³ Georgina Twp. Council minutes; Georgina Pioneer Village & Archives and online at <http://www.town.georgina.on.ca/archive.aspx>

⁶⁴ Stephen Leacock, *The Boy I Left Behind Me* (New York: Doubleday & Company Inc., 1946), 51.

William E. Smith: Was a Methodist clergyman assumed to have been living in North Gwillimbury Township in 1871. The census of that year lists a William E. Smith, farmer who died in 1871 – clearly not our lodge member.

John Rafferty: There was a John Rafferty living in East Gwillimbury Township in 1881 according to the census of that year. He was born in Ireland in 1836 and his occupation is stated as farmer.⁶⁵ This is confirmed in the lodge Register.

Isaac Ashley: Isaac Ashley was born about 1835 in Devonshire, England. In 1860 he married Dorothy Moynes of Ops Township, Victoria Co. Ontario while he was a resident of Darlington, Ontario.⁶⁶ The Ashley family was living in Sutton in 1877 according to a birth registration for his child, dated that year. The Ashley family moved to Huron County in 1879, the year he demitted from the lodge, where they had lived previously (1872). Isaac Ashley was a Bible Christian Minister^{67,68} but was never Chaplain of Georgina lodge.

Daniel Robinson: Was living in North Gwillimbury Township in 1881 according to the census of that year. Daniel lived in the household of Frederick Robinson, a widower whose occupation was stated as Engineer. Daniel (born 1844, Ontario) was also listed as an Engineer⁶⁹ in the census though as a lawyer in the lodge Register. Perhaps he was both.

John Thompson: Was living in Georgina Township in 1871 according to the census of that year. He was born in Ireland in 1839 with his occupation stated as Sawyer⁷⁰ though the lodge Registered him as a miller. John Thompson lived at lot 23 concession 5 in Pefferlaw, Georgina Township in 1875 though his business was in Sutton. He is listed as a householder, though he must have been renting for the owner was John Johnston.⁷¹ There were mills at Pefferlaw (once called Pefferlaw Mills, the town was founded by John Johnston's uncle, William Johnson)⁷² This John Thompson may be from a family of Thompsons which settled previously in neighbouring Brock Township.⁷³ John is listed in the 1878 York County Atlas (Patrons Directory) under the heading *Year of Settlement in*

⁶⁵ Census of Canada

⁶⁶ Ontario Marriage Registration

⁶⁷ Ontario Birth Registration

⁶⁸ <http://sites.google.com/site/sherleetoze/thebiblechristianproject> Sher Letooze wrote the books on the Bible Christians and may have more information on Isaac Ashley

⁶⁹ Census of Canada

⁷⁰ Census of Canada

⁷¹ Georgina Township assessment roll, Georgina Pioneer Village & Archives.

⁷² John Johnston is the son of Robert Johnston, whose brother William had to drop the 't' from his surname while in the Navy.

⁷³ Ruth Thompson, *Pefferlaw, The Johnston Family & Friends* (self-published, no date) This book mentions the Brock Thompsons briefly and their relation to the Johnson family. It does not mention John Thompson.

Co. or Establishment in Business as a Miller and Grain Merchant at Baldwin.⁷⁴
 Established in 1870 There was a grist mill operating in Baldwin (Georgina Twp.) at this time. The mill that is there now is converted to a home, but is not the 1870 grist mill.

I would like to express my profound gratitude to Ms. Melissa Matt of the Georgina Pioneer Village Archives for her kind assistance with this biographical research.



⁷⁴ Illustrated historical atlas of the county of York and the township of West Gwillimbury & town of Bradford in the county of Simcoe, Ont. (Toronto : Miles & Co., 1878), no page number

“Creating The History of Richardson Lodge No. 136”

Saturday, May 29, 2010

By R.W.Bro. William Sanders

The accurate title for this lecture should start with the word “Creating”. It is my intention to describe the process Richardson Lodge went through, to create its own story. This presentation has changed dramatically from the one I first thought I would present. Originally, I intended to offer ideas used to gather and preserve our current history and then present a sneak preview of the video we are developing, a portion of which will be shown at our Banquet with the Grand Master of June 19th, 2010.

This presentation will focus some of the problems we faced, and some of the ideas we explored in creating our story. The decision to present our history visually has encountered several obstacles including availability of information and visuals and, especially, the commitment of time.

In preparation for that video, I came across an amazing artefact which I feel duty bound to share with you, but more of that, later.

When W. Master Peter Burkholder, in 2005, first urged Richardson Lodge to consider its 150th Anniversary, a committee was formed which met in my kitchen, and W.Bro. Kelly Holden was selected Chairman. We assigned responsibilities such as fund raising, different projects, mementos, history, and logistics/facilities to members of the committee, and set about planning our events. As time went on we added Wor. Bro. Ken Prentice as Co-Chair, in charge of fund raising.

As Historian, the task of composing our history fell to me, and, like any normal person, I procrastinated for quite a while before gathering up our books, and sorting out what we had.

Four years ago, Bros. Ben Wallace and Steve Fronske conceived the idea of conducting interviews with our members, and videotaping them for future reference. They realized that, as our members age, and attend less often, their achievements and contributions fade, and the effect of their character and influence diminishes. Preserving their thoughts and memories was the major purpose of this project. As soon as they talked to W.Bro. Kelly Holden about the idea, he enthusiastically endorsed it, gathered equipment, created the setting, enlisted the Historian, and began to schedule the interviews.

After a prototype interview or two to get our bearings, and to find out which questions seemed to illicit the best responses, we started with our oldest (longest serving) member, W.Bro. Dean Wagg. He was initiated October 24th, 1941, and

was installed as W. Master (likely the 34th time that R.W.Bro. Charlie Tugwell conducted the ceremony) on June 23rd, 1950. We also interviewed, in one sitting, five of our active members who had participated in building our new Masonic Hall in 1954 and 1955. Just to mention a couple of other significant interviews (really, they were all significant) we interviewed all three of the Barry brothers (Brothers) together, because Ted, Paul, and Bill, in front of their father, Bro. Jim Barry, got their Fellowcraft Degree together in Sept., 1963. Another interview with Bro. Ray Causton became even more interesting because Noble Ray became Potentate of Rameses Shrine last year.

Some of the questions we posed were:

1. What prompted you to join our Lodge?
2. Who were your sponsors?
3. What do you remember of receiving your degrees? (affiliated members described their experiences in other Lodges)
4. What was the funniest (it should have been most unusual) thing you saw happen in the Lodge?

When we conduct these interviews in the future, we will delete some, and add other questions, and try to use the same questions in the same order. If we can manage to keep the answers within some time limits, it will make the job of editing of these interviews easier. Changing the questions creates a horrendous task. To date, we have completed interviewing about 40 of our 135 members, and we have over 100 hours of recorded interviews. You may well imagine the time it takes to edit all those interviews.

We intend to keep all of what we have done so far, catalogue it, and store it digitally so that future generations will be able to access and use it. We may also re-do some of the interviews when we believe we have additional information not recorded in the first interview.

As we delve further into our own history, and more closely examine our Minutes, we find information which could be used to help jog the memories of our more senior members. Newer information may help Dean Wagg recall a special time in our history. For example, when W.Bro. Dean Wagg was our Senior Warden from June, 1949 to June 1950, it was a very unique year. Our W. Master, W.Bro. Rueben Pearse, was placed in the Chair of King Solomon by his **son** Austin Pearse who was the (Ruling) Worshipful Master of Brougham Union Lodge, Claremont. It was unique because it may be the only time in history that a **son**, a Ruling Master of a neighbour Lodge, installed his **father** as Ruling Master of another Lodge in the **same** District in the **same** year.

(As an aside, seeking an answer to the uniqueness of this event led me to suggest that Heritage Lodge establish an Ontario Book of Masonic Records like the

famous Guinness Book so that events and circumstances like this one in 1949 can be examined, recorded, and kept until a new record is established.)

That was not the only thing unique about the year 1949. We also discovered that W.Bro. Pearse worked 13 initiations, 13 passings, and 12 raisings for a total of 38 degrees conferred in 17 meetings which is our best record for one year. We know that four third degrees were conducted on June 2nd, 1950 when Dean was our Senior Warden. We would now like to ask him what he remembers about raising four members in one meeting, (especially if we ask him a day or two before interviewing him, so his long-term memory is stimulated.)

We also found that Georgina Lodge conducted 60 degrees in 1900, and 59 in 1904, but nearly 40 in one year was an excellent record for a small country Lodge like Richardson⁷⁵. This leads us to think we might interview member(s) of Georgina Lodge to find out how they did that and explore other parts of our close relationship with them.

The long term aim of this “Living History” project is to interview, catalogue, and store sessions with as many of our members as possible. We are convinced that, although we know we won’t get everyone because several have moved away, we still need to include everyone we can, and correspond with distant members indicating our desire to interview them, should they ever be close by.

Minute books include facts, dates, and brief summaries which seldom tell the full story of what was going on in years gone by. Interviews collect more of the stories, experiences, and feelings of the Brethren, and present another side of Masonry. For example, many of our regular members remember that, when Bill McKee (eventually Grand Senior Warden) was initiated, his buddies on the Police Degree team painted his toenails red, and he thought it was part of the Ceremony. You won’t find that recorded in any Minute Book. (Perhaps I shouldn’t have recorded it, either.) But these kinds of experiences are what they remember.

The more we explore telling our own members about ourselves, the more they feel a part of the Lodge. It also connects them with the community which is especially important to members who have recently moved into Whitchurch-Stouffville. We intend to continue building our “Living History” because of the treasure chest of information it leaves to our descendants.

It excites me to know that my grandson Keaton’s grandchild, may be able to view and hear what his great, great, grandfather (me) was doing near the beginning of the twenty-first century.

⁷⁵ A Short History of Georgina lodge #343, Mackenzie, Iain Draft, page 6

The next step in the process of recording our history involved the desire to present it visually, as well as in print. This led to consultations with as many computer-literate people as possible.

One of our newer members, Bro. Jim Johnston typed up all the hand-written scratches I gave him which were usually unconnected to other parts of our history. He did a masterful job of deciphering and compiling them. As we accumulated these topics and writings, we began to realize that any Lodge needs both a short version of its history and a more complete, full history as well. The short version is information for the community and other, especially nearby, Lodges. The full, or composite history is for our members and our descendants.

To create the shorter history, we collected those moments we believed to be significant enough to be included, and for which visual data was available. What may be seen in our first video, which will be shown in June, is what we can find at the moment. There are other things we would love to include, but time, space, and availability dictated otherwise.

We have vacillated (for far too long) over what technology to use in presenting the history visually. If we choose to use a PowerPoint presentation, it lends itself well to creating graphics and visuals which can help tell our story. The problem is that PowerPoints are meant to focus a talk on a particular topic, so they are most effective when used to compliment a speaker. The visuals can be placed on a disc rather easily, but scripting and co-ordinating the sound for a documentary movie is beyond our technical expertise (maybe we should ask our grandchildren to do it). To produce a disc which includes both the narration, background music, motion and still visuals is far more complicated, but if we are to give a disc to each of our members, and if they want, our guests, we have to use Movie Maker or a similar program.

Gathering and selecting visuals, scanning them into accessible files, and sequencing them to match the narrative consumes so much time that it is no wonder that Lodges do not produce visual histories. As time passes, and our expertise grows, we hope this will become easier. Our primitive attempt this year may lead to better efforts in the future.

Heritage Lodge could be a very useful resource by finding, and/or hiring experts who can advise Lodges how to create, store, and retrieve history which will still be accessible in 40 or 50 years. For example, should the information be collected on memory sticks, memory cards, a hard drive a disc or by some other method? There is a useful role for Heritage Lodge and some of its resources in responding to requests like this one. Heritage Lodge needs to be resourceful and functional as well as a showcase for history.

To appeal to the "Showcase" side of Heritage Lodge, I would now like to address this article found in our old records.

On Wednesday, Mar. 25th, 1970, our Secretary, the late W.Bro. Blair Mitchell, wrote in the Minutes, "*W.Bro. Lou Murphy presented and interesting talk on Bro. Joseph Brant and displayed the apron worn by him in one of the branches of the York Rite.*" ⁷⁶ After reading this, I wondered what happened to that apron, and the notes W.Bro. Murphy used in the talk.

While rummaging through some old files and records, looking for things we could use in our visual history, I found a plastic sleeve and what looked like a black piece of cloth. Further searches turned up a file of correspondence collected by W.Bro. Murphy when he tried to authenticate the apron as belonging to Bro. Joseph Brant. The file is incomplete, and we have no knowledge of how Richardson Lodge came to possess the apron. The discovery, made Wednesday, May 12th, 2010, prompted me to significantly alter this presentation today.

Please understand that I have had only a few days to study this information so what I am offering, is only a preliminary examination. I respectfully suggest that the file and the item be turned over to someone like R.Wor.Bro. Wallace McLeod for further investigation and light. (I am an amateur; he is a professional)

It must remain a mystery how this apron ended up at Richardson Lodge. We don't even know how long it has been here, but we do know it has been buried in our records for over 40 years, at least.

I can speculate that its location in Richardson may be related to the fact that in 1894, another famous Mohawk native, Oronhyatekha, more commonly known as Dr. O, was parachuted into Richardson Lodge as W. Master in June. His picture is on the other side of that wall. His wife was the **granddaughter** of Joseph Brant, the famous Mohawk Chief. This picture of Brant was included with the apron.

The last member who took an interest in the apron was W.Bro. Lou Murphy. Louis Carroll Murphy came to Stouffville to be principal of the high school part of Stouffville Continuation School. He first joined Colborne Lodge No. 91, and then Nitetis Lodge No. 444 before affiliating with Richardson Lodge No. 136 on September 15th, 1939. He was very active and he had a great flair for Masonic Education. He became our Wor. Master in 1948, and, as a Past Master, offered interesting Masonic Education as time and circumstances permitted. None of his writings that we have uncovered so far indicate how he came to have access to the apron, nor do they mention why he believed that it had belonged to the historic Mohawk Chief, Joseph Brant.

⁷⁶ Minutes of Richardson Lodge #136 1970-1975, pg 4

Letters we do have, indicate that he first began to try and authenticate this apron as belonging to Joseph Brant in 1965, when W.Bro. Murphy wrote to the Grand Secretary. The letter sent by the Assistant to the Grand Secretary, George J. McQueen, directs him to Volume 1 of Robertson's History of Masonry, which mentions Masonic aprons, but he says there is no description of "that particular" apron in the History. McQueen also directs W.Bro. Murphy to the librarian at 888 Yonge St., R.W.Bro. A.E. MacGregor. W.Bro. Murphy did meet with him. Murphy also wrote to request information from Grace Kerr Tilley (nee McKeown) whose mother was known to have worked for and often visited with the Brant family. Her mother was given a tin box with 2 Masonic aprons and deeds of land inside. Her notes indicate that one of those Masonic aprons was loaned to a Masonic friend to show his Lodge, and never returned. Perhaps this is that apron.

On March 8th, 1968, J.B. Raymer, the Assistant Secretary of St. George's Lodge, wrote to W.Bro. Murphy offering to direct him to local Brethren knowledgeable about Masonry, and Joseph Brant. Four days later, W.Bro. Murphy wrote to him requesting specific information, especially about Brant's genealogy.

On Jan. 23rd, 1969 he wrote to W.Bro. Ken Baker, the Secretary of Brant Lodge No. 45. W.Bro. Baker directed his inquiries to R.W.Bro. R.W.E. McFadden who offered the most knowledgeable and helpful information Bro. Murphy ever received.

According to R.W.Bro. McFadden, the skull and cross-bones appears on the sash of a Royal Black Preceptor. He estimates that Brant (if this truly is his apron) received it about 1775. McFadden suggests that the Grand Britannia Institution had a "Black Degree", and was going strong in England at that time. A Google internet search of Grand Britannia Institution, 1775, revealed pages and pages, but I could find nothing relevant on the first ten pages surveyed.

Consultation with R.W.Bro. Michael Woolley, a member of the Knights Templar, indicated that, although he knew little about the Grand Britannia Institution, it may have conducted a "Black Degree" because some of the symbols on the apron were familiar. He noted that the terms "The Order of St Paul" and the "Mediterranean Pass" are currently used in the Sovereign Great Priory of Canada. Apparently, when a Preceptory is opened and a candidate is accepted into the Order, there is a table on which is placed a triangle with a skull and crossed bones inside. The skull has a line around it which suggests it was cut open (I believe the words "sawn asunder" are used) which was considered the appropriate punishment for a traitor like Simon of Syracuse, who betrayed the Order. Perhaps this is the origin of the accusation by anti-Masons which says we drink blood out of a skull.

I asked a local doctor, Dr. Don Petrie, if he could translate the Latin words on the apron. The words - "HOMO. MOMENTO. MORI" might mean something like "remember the man's (implying traitor's) death".

Questions such as "Who were the Black Knights?; What is the Royal Black Preceptory?; Why does McFadden identify the connection between King Edward and the Orange Lodge?; Did the Orange Lodge have a branch of Templar Knights?" all remain ripe for further investigation. That investigation needs to be done by someone more familiar with Masonic research and other branches of its order than myself.

There will be at least two general reactions to this discovery. There will be those who listen up to the point where it cannot fully validated that the apron belonged to Joseph Brant and, at that point, will set it aside or dismiss it as unimportant or less important than other matters. Their quest for the truth ends there.

There will be others who celebrate its discovery and are anxious to find out more about it and the man it may have belonged to. Their quest for the truth never stands on the sidelines or complains that "we'll never get there so why journey?" I have, of course, greatly simplified these two camps but their likely existence prompts me to ask some general questions about the role of Heritage Lodge. Are we just a collection of like minded men who like to get together and talk History? Or, do we have a more noble purpose to pursue a quest for truth?

W. Bro. Peter Burkholder has a succinct way of expressing general trends in Masonry. He asks if the only purpose we have in Masonry is to act like sharks and "eat, swim and make little Masons"? In other words, "Is there a more noble purpose for Masonry than simply replacing ourselves?" Of course this is important to our survival but our young men are asking for more. They want to know what we have learned in our pursuit of brotherly love, relief and truth. They tire rather quickly of seeing degree after degree with no commentary on what we have learned and what we are thinking about the symbolism and esoteric knowledge contained in the ritual and the setting. They seek better answers to "how to live a GOOD LIFE" than the ones they see on TV, in movies and video games. Heritage Lodge can help in their quests, especially in their quest for the truth. Heritage can highlight men of the past who found ways to live a good life during difficult, challenging times. These men learned how to develop their character, their brotherly love and their unselfish assistance to others while they pursued the truth.

We must never settle for simply maintaining this great Lodge. It must, like the Knights of old, lead the charge towards truth which is one third of the most noble purposes of Freemasonry. Heritage Lodge needs to be the polygraph test which confirms truthful answers to significant Masonic questions, especially

those from our past. A Templar Knight, such as the one who wore this apron, would expect no less of us.

As intriguing as this artefact is, it must be remembered that our original intention was to highlight the process of creating Richardson Lodge's history. Had we not rummaged through boxes of old records, we would have missed a great deal. Several of our newer members are eager to find out more and they would love to discover more of the esoteric knowledge buried in Freemasonry. Artefacts and knowledge like this may rekindle the interest of those who are tired of one ritual after another.

It only remains for me to speculate on the next steps Richardson Lodge might take in the further development of our history. It is generally agreed that we need to produce more videos with specific rather than general topics. Discs, which contain the life and times of our first W. Master, V.W.Bro. James Bowman, the amazing R.W.Bro. Garret Vanzant, the famous Mohawk doctor Oronhyatekha (for which I hope to collaborate with V. W. Bro. Iain Mackenzie), and our most ideal Mason of the last 150 years, V.W.Bro. Kirby Ross "Shine" Davis will be created over the next few years.

To facilitate this process, beginning next year, under the leadership of Bro. Greg Myers, we intend to use one night a month (on a Monday which is our Odds and Ends Night) to bring together candidates and recently made Masons to study and discuss Masonic Education and the development of character. The group will study symbols, documents, history, Minute Books, publications, Richardson Masters, Grand lodge officers and all other avenues (besides ritual) which lead to a study of character and how it is developed. Past Masters will only participate if specifically requested to be there (similar to the G-15 approach).

Information sought, found, discussed and collected digitally will, if desired, be catalogued and stored with our composite history containing all documents, visuals, and other material created thus far.

Historians and/or others from neighbouring Lodges like Sharon No. 97, Markham Union No. 87, Richmond No. 23, Zeradatha No. 220, Georgina Lodge No. 343 and Brougham Union No. 269 may be invited to come to those meetings, offer some perspective, and share information. The group, eventually, will make short presentations in Richardson Lodge, which highlight how Masonry helped shape the character of some of our members. Presentations in neighbouring Lodges also becomes a possibility.

As this group (we may call it the Character Club) expands, the personal histories of new members will also be developed through interviews and visuals which will also be catalogued and stored so that easy retrieval is possible.

Some of the information contained in our history may eventually be placed in the Whitchurch-Stouffville Museum, which already has a Richardson Lodge file containing about a dozen pieces and three scanned photographs.

If this project works even half as well as we expect it to, it will encourage new Masons to pursue knowledge of character, improve their own lives and may even prompt them to want to include their good friends. We are counting on the resources, especially the enlightened minds of members of Heritage Lodge and our friends in other Lodges, to help us in this endeavour.

You can begin almost immediately by receiving and exploring the history of this unique apron. (We ask to keep it until July 1st so we can feature this artefact in Doors Open Ontario, and our 150th Celebrations.)

It has been my privilege to share some of the ideas and processes used by Richardson Lodge to create its own story. Our hope is that this information may be helpful to others.



FROM THE GRAND MASTER

M.W. Bro. Raymond S.J. Daniels

This is a paper presented by our Grand Master at Maple Leaf Lodge No. 119
in conjunction with a meeting of Heritage Lodge No. 730,
on Saturday June 26, 2010.

DILIGENCE & DISCRIMINATION

The knowledge of the past is desired only for the service of the future and the present.

Friedrich Nietzsche (1844-1900)- The Use and Abuse of History

It seems appropriate when we are gathered this afternoon to mark the concluding events for the celebration of the sesquicentennial of the institution of Maple Leaf Lodge No. 119, in conjunction with a meeting of The Heritage Lodge, our research lodge, that I should share a few thoughts on Masonic history in general and the role of the Masonic historian in particular. The masthead for the Heritage Lodge website puts it simply and clearly: ***To ensure the preservation of our Masonic Heritage.*** To that end, I will pose several questions as the best means of focusing our attention and hopefully, to inspire you to reconsider the purpose of preserving and reporting our history. As a theme for these observations, I have taken a phrase from the investiture of the lodge historian: ***Diligence and Discrimination.*** As with many of the phrases in our ritual, these words are both precise and comprehensive. Two international conferences, the Conference of Grand Masters of Masons in North America and the World Conference of Supreme Councils of the Ancient and Accepted Scottish Rite, which I was privileged to attend this past year, both chose as their theme what is succinctly expressed in the community entrance sign for the town of Huntsville: ***Touch the Past - Embrace the Future.*** In the vocabulary of Freemasonry, we would express it in those familiar questions: *Whence Come You? and Whither are You Directing your Course?*

When the world leaders of our fraternity take the injunction seriously to celebrate the past in order to chart the future, recognizing the value of accumulated knowledge as the best preparation for strategic action in the present to ensure progress into the future, perhaps we too might sit up and pay attention in our own small sphere of influence.

We, in the Grand Lodge are very concerned in this age of electronic storage of records with the long term preservation of information. In the vault of the Memorial Building in Hamilton, under the care and keeping of the Grand Secretary, we have hand written records going back more than two hundred

years. Recently, for example, the Grand Secretary was able to search the records and document the Masonic history of a Past Master in Niagara No. 2, a decorated veteran of the Fenian Raids of 1866. Earlier this week, I accompanied the Grand Secretary to the St. John's Day observance in Niagara Lodge No. 2, when W. Bro. John Knox, the Mason in question, was honoured with several of his descendants present, and both his Military Medal and Past Master's Jewel, suitably mounted and displayed, were presented to the Colin Duquemin Museum of the Lodge. This event gave tangible evidence of yet another important link between the history of Canada and Freemasonry. 'We were there!'

Today, our records are stored electronically. We have all experienced the technological evolution of the several forms of floppy disc, CD and DVD, each of which has become antiquated and obsolete in a very short time. Will the Brethren of the future be able to trace the biographical, statistical and historical data now being recorded?

The preservation of primary documents should be of the utmost concern. Too often lodge records fall prey to carelessness, fire and flood because they are not properly protected. I heartily commend the proposal now before the Heritage Lodge to place the proceedings of the Grand Lodge of Canada in the Archives of Ontario where they will be accessible for all interested students of Masonic history.

Let me cite another example of preservation. Last week, following the Installation Ceremonies in Kerr Lodge No. 230 in Barrie, a framed display containing the Collar and Jewel of M.W. Bro. James Kirkpatrick Kerr, the sixth Grand Master of our Grand Lodge, 1875-1876, after whom the lodge is named, were presented to the lodge. This historic regalia was discovered, buried in a dusty storage locker in the attic of the Morrow Road Masonic Center by three of the keen young officers. What other priceless artifacts lie hidden and forgotten in dusty closets awaiting discovery?

Before proceeding further, let me pose two questions that every lodge historian should ask himself: *What are we trying to preserve? Why are we trying to preserve it?* I contend that if we answer those two questions satisfactorily: then we will know *How to go about preserving it!* Then we should be able to identify the significant from the mundane, the important from the trivial. Many of us are of an age when we studied history in school as cause and effect. Perhaps that is what I am trying to propose in Masonic History. The 'cause and effect' is explained in a story that is told of Gore Vidal, when asked what would have happened in 1963, had Khrushchev and not Kennedy been assassinated, he replied, "*With history one can never be certain, but I think I can safely say that Aristotle Onassis would not have married Mrs. Khrushchev.*"

Everyone of us who undertakes the recording and reporting of history for his lodge should take seriously this admonition given by Barbara Tuchman, the widely read author (1912-1989): *"Selection [in writing history] is the task of distinguishing the significant from the insignificant. It must be honest, that is, true to the circumstances, and fair, that is, truly representative of the whole, never loaded. It can be used to reveal large meaning in a small sample."*

Generally speaking, we as Masons, have done a reasonable job in recording local history. I have in my collection a large number of booklets published on the occasion of significant lodge anniversaries. These small booklets, usually compiled by a willing volunteer, often the lodge historian, give invaluable insight into the life and times of the lodge through good years and bad. I say, invaluable, because we must ever remember that Freemasonry lives and has its being in the constituent lodges. It has been truly said that the history of Freemasonry is men, what Freemasons do and how Freemasons act. Thomas Carlyle (1795-1881) wrote: *"History is the essence of innumerable biographies."* Whatever our station in life, we must ever be conscious, as Dorothy West observed, *"There is no life that does not contribute to history."* And we might add, 'for better or for worse.' Some years ago, a friend of mine after joining a lodge often said, *"If you're a Mason, you're a somebody!"* At the time we used to laugh at him, but in hindsight, he was absolutely correct. A Mason is indeed 'a somebody!' Our high calling as men and as Masons is *"to live respected and die regretted."*

When we celebrated the sesquicentennial of the formation of the Grand Lodge of Canada in 2005, the theme was, "We Were There." What many Masons neglect to recognize and celebrate is the fact that a every pivotal point in the history of this country, Masons, indeed, were there: in the French and Indian Wars, in 1759 at Quebec on the Plains of Abraham, what historians rank as the most decisive battle in Canadian history, in the War of 1812, at Vimy Ridge in the Great War, and today in Afghanistan! The great names that are writ large on the pages of Canadian history contain those of Freemasons: Sir John A. Macdonald, Sir Sandford Fleming, and in the present day, the Honourable John Ross Matheson, to whom we owe the Maple Leaf Flag and the Order of Canada.

Later this afternoon, W. Bro. Edward Thomas, the Historian of Maple Leaf Lodge will present a paper in lodge summarizing the history of Maple Leaf No. 119 - "150 Years of Freemasonry in Bath." We all look forward to enjoying that presentation. What impact have the members of this lodge had on this community over the last 150 years? To put it another way, what would this community be like today had a Freemason's Lodge never been established here? In my opinion, that is the most important contribution a Masonic historian could make: to research, study, and document the impact that Freemasonry has had on the shaping of this country and society over the last three hundred years.

What history? Which history? Whose history? Philosophers and historians agree at is important because through a study of history, we learn who we are, where

we came from, and why we find ourselves in present circumstances, to know ourselves, and to draw strength from it to meet the challenges of our future. Of supreme importance to an institution bound in tradition, history teaches us a sense of what I call cultural evolution; an understanding of Freemasonry that was, but now is what is. It is a rich inheritance that we as Freemasons enjoy; the legacy is ours to perpetuate for a season. From this moment on it is the future.

You are aware that the Grand Master's project to establish a Centre for Masonic Studies at Brock University was initiated with that object in view. If we can gain recognition, credibility and respect in the academic community as being worthy of research and study by scholars and students, for the impact Freemasonry has had on society we would do much to regain the place of respect that we once had. We have allowed ourselves, perhaps unwittingly, to be marginalized and mythologized in novels and films. As a fraternity we have become inward-looking — an old boys club. Just go into any small town in Ontario as someone on the street where the Masonic hall is located, if you doubt my statement.

What, I am bold to ask, do the citizens of Bath know of the great work done by the members of this lodge, and the great work you are still doing? The splendid restoration, refit, and renovation of this building are a credit to the lodge. Will the history written for this paper by the historian be buried in the Proceedings of the Heritage Lodge rather than shared with the community? I recently expressed my disappointment to W.Bro. Fralick that this and similar papers of local interest are given in a closed lodge. I am delighted that a decision was made to have Bro. Thomas read his paper here at the banquet table and that the local media have been invited to audit the historian's lecture. (Oh, I beg your pardon. I forgot, we've never done it that way before.) We protest that we are not a 'secret society,' yet sometimes we act like one. We must seize every opportunity to explain Freemasonry to the public.

Masonic leaders around the world are in agreement that we are on the threshold of a renaissance of interest among young men in Freemasonry. If we are smart, we will capitalize on this opportunity. But we must first get our own house in order. We are more than a social club, although sociability is an integral part of fraternity. We have more to offer than simple trust, although fidelity and integrity are hallmarks of the Craft. Our history proves that we offer stability through all the changing scenes of life and continuity whatever vicissitudes assail us. These qualities draw men to seek to become Masons today.

These are exciting times for Freemasonry. The Heritage Lodge is ideally placed to capitalize on this heightened interest. The Officers and Members can play a significant role in showing the way to the bright tomorrow that is ours for the taking by opening the windows to the world.

The following statement by Edward Hallett Carr (1914-1997) in his monograph, *What is History?* is worth careful scrutiny and serious reflection: "*The main*

work of the historian is not to record, but to evaluate; for if he does not evaluate, how can he know what is worth recording? What the historian is called on to investigate is what lies behind the act, and to this the conscious thought or motive of the individual actor may be quite irrelevant." We should always try to see the big picture. Masonic history is not merely the minutes of the last meeting, but ought to be the effect or impact that is the natural by-product of Masonic practice and applied philosophy in our service to humanity in the cause of good.

Henry Kissinger wrote: *"History is not a cookbook of pretested recipes. It teaches by analogy, not by maxims. It can illuminate the consequences of actions in comparable situations, yet each generation must discover for itself what situations are in fact comparable."*

That my Brethren is the challenge I present to you this day. I have frequently reminded my Brethren that I cannot tell you how to think, nor can I tell you what think, but, I sincerely hope that I have given you something to think about.



THE BEARDED BROTHERS

Wednesday, September 15, 2010

By R.W. Bro. Patrick Gillespie

This presentation concerns an order or a group of Masons who created or belonged to a group that become known as the “Bearded Brothers. The brethren who were known as the bearded brothers were all monks.

From my limited research it appears that American Masons attach some importance to certain facts which would have been collected by a Mr. G.F. Fort concerning “Fratres Barbati” otherwise known as “Conversi” : who filled a higher grade than that of ordinary workmen in the Monastic Orders.

They are said to have been:

- (1) Free-born,
- (2) affiliated to various abbeys
- (3) wearers of a semi-monastic garb
- (4) lodgers within the conventual gates,
- (5) able to return at will to the pursuits of ordinary life,
- (6) haughty in deportment, sumptuous in clothing, exercising full liberty of movement, and above all
- (7) having long flowing beards.

They seem to have been first heard of as “Conversi” at the abbey of Corbey, presumably Corbie, near Amiens, in the middle of the ninth century. Mr. Fort seems to describe them as converts, abstaining from secular pursuits and professing conversion to the ideal of monastic life, without taking the vows.

This is the sense of their designation, but is not in accordance with their characteristics as enumerated above. At the abbey of Premontre, in the fourteenth century, an attempt to enforce shaving was made, but the “Fratres Barbati” threatened to “fire every cloister and cathedral in the country” if such a rule were made against them. It would make any modern day Mason wonder, based on such violent threat, if they could be considered as “worthy ancestors of our modern craft”.

If now return our thinking to modern times, a group of these bearded monks, who obviously were Masons, and who lived in a Monastery known as the “HOLY PROTECTION ORTHODOX MONASTRY” in Geneva, Nebraska formed a Lodge known as the St. John the Baptist Lodge of Research, No. 330, A.F. & A.M. on October 20 1993.

The following letter, dated September 16, 1993, from the first Secretary of this Lodge, Fr. Seraphim Weber, to all of the brethren was as follows:

" We are pleased to inform you that the Grand Master of the Grand Lodge of A.E. and A.M. of Nebraska has verbally confirmed his issuance of a Letter of Dispensation authorizing the brothers of our Monastery and other interested Masons to form the St. John the Baptist Lodge of Research.

We would like to invite you to attend a special Masonic gathering and dinner at our Monastery at 7:00 P.M. on Wednesday evening, October 20, at which time the Grand Master will present the Letter of Dispensation.

Although your wife is always welcome to visit here with you, since we will be discussing Masonic matters at this gathering, the guests will all have to be Masons.

*Yours fraternally
FR. Seraphim Weber.*

I have reviewed the Original Bylaws for this Lodge and they do not seem to be significantly different from the Bylaws as we know them and we certainly do not have the time, nor the interest, in reading all these Bylaws at this time.

However, I would like to high light a couple of items that I think are of special interest and they are as follows:

- (a) The Grand Lodge of Nebraska is identified as "The Grand Lodge Of The Most Ancient And Honourable Fraternity Of Free And Accepted Masons Of Nebraska".
- (b) Purposes: The purposes of St. John the Baptist Lodge shall be to further the cause of research into Freemasonic ritual, the adoptive rites of Freemasonry and Masonic ritual music and other areas of Freemasonry and the presentation and publication of these findings.
- (c) Regular Communications: Three regular communications of this lodge shall be held each year at the call of the WM or Presiding Warden, quarterly with the time and date to be specified in the Summons.
- (d) Special Communications. Lodge shall hold special communications at the call of the WM or Presiding Officers.
- (e) Members: In order to be a member of this lodge, a person must be a Master Mason in good standing in any subordinate Lodge, of the

Grand Lodge, or of any other Grand Lodge in Lawful Masonic Amity with the Grand Lodge of Nebraska.

- (f) Fees: (Now here is one item that Rt. Wor. Brother Hogeboom will enjoy). The initial membership Fee will be \$100.00 and \$50.00 per year hereafter, (Remember these fees were set in 1993, Seventeen years ago.)
- (g) Term of Office: Each of the Lodge Officers shall serve a two year term of office.

All of the other bylaws concerning elections, installations, orders of Business seem identical to the bylaws as we typically know them in Ontario.

I have copies of the minutes of several meetings that were held in St John the Baptist Lodge of Research as well as the Annual Reports for 1995 & 1996 which I will leave with the Lodge Secretary for your further perusal. While time prevents me from describing all of the interesting items contained in these Reports and Meetings, I will highlight a few items.

Annual Report:

- a. History of Freemasonry: The most memorable historical presentation this year was given at our Lodges Fourth Annual Masonic Convocation by Brother Russell Hobson, Grand Lecturer of the Prince Hall Grand Lodge who explained the origin and history of Prince Hall Masonry in the U.S. and State of Nebraska. Other special historical presentations included a paper by Bro Philaret Taylor on the importance of Masonry in the founding of the United States and a biographical profile of General Nelson A. Miles, a Royal Arch Mason, who was famous for his exploits during both the Civil and Indian Wars.
- b. Masonic Music: The history of the use of music in the Masonic ritual is one of central interests of the Research Lodge. Bro. Mararius Washburn gave several talks on Masonic music this year with accompanying musical performances. It is further noted that the Research Lodge gave a presentation about: "The History and Forms of Masonic Music" at the Midwestern Conference on Masonic Education held in Sioux Falls Iowa which earned a standing ovation.

And an item which would be of special interest to our Grand Master, Most Worshipful Master Raymond S.J. Daniels is as follows: Bro. Mararius Washburn gave a talk on the place and importance of music in the Masonic Ritual by performing a song for the Most Excellent Master Degree of Royal Arch Masonry set to the music of Brother Wolfgang Amadeus Mozart.

- c. Contemporary Masonry: A new booklet entitled “ The Crosier and the Gavel: A Catholic Mason writes to his Bishop” is now available.

This is a letter from Bro. Vernon Tweedie, a charter member of our Lodge, written to Bishop Fabian Bruskewicz of the Diocese of Lincoln in response to the Bishop’s proscriptions against Freemasonry among Catholics in his diocese. The letter is a respectful reply in which Bro. Tweedie dispels many common misunderstandings about Masonry and argues convincingly in favour of the toleration of Masonry by the Catholic Church. (Unfortunately I do not have the response from the Bishop or and end to this item)

Now to a very interesting item:

Many years before St John the Baptist Research Lodge was formed, these Monks created a drawing or chart that contains many Masonic Symbols and Illustrations. **(Or we are led to believe that this chart was created by the Monks)**

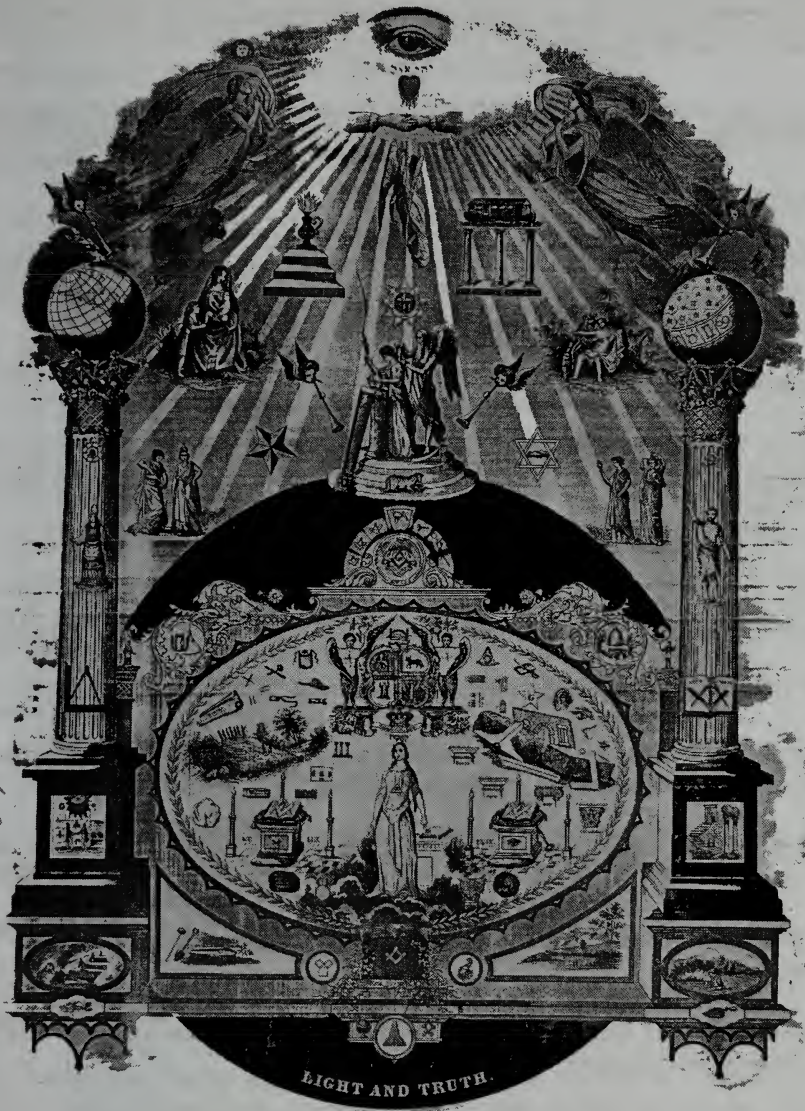
OBSERVATIONS:

- On the bottom of the chart, it reads Copyright 1882- by the Brotherhood Art Publishing Co. in Boston Mass.
- On the bottom left side there is the name T.C. Fielding.
- On the bottom right side there is the name E.A. Fowle
- The Title “Light and Truth” is situated on a black round circle which represents the globe as Masonry is worldwide.
- We then find a smaller globe on a mantle with a plumb rule inside a circle. The circle represents Alpha and Omega. without beginning and without end. Next is a set of keys. The key to your entry into Masonry was the tongue of good report.

The key to the rest of your Masonic life is yourself. You can go as far as you want but you have to apply yourself, with time, effort and desire.

There are two pillars, looking out of the Temple: That on the left is Boaz, that on the right is Jachin. Between the pillars in the background we recognize the black round sphere or globe or perhaps the world.

Also within the chart there are many familiar Masonic symbols and illustrations. There are too many to name individually and anyway, I am sure that you are all aware of them and their significance.



I would now ask for three brethren to join me on the level and assist me with the next portion of this presentation.

Now let us return to the chart and have another look at it through my eyes. It is believed that this Chart originated in England. Here is the Standard or Arms of the Ancient and Honorable Fraternity of Free and Accepted Masons. Ancients of the Grand Lodge of England.

If this chart had originated in the United States of America, I am sure that it would include their flag or a picture of George Washington on the Chart. Think about it. Wouldn't you agree?

Now I see two altars, one EA and one FC: Where is the third altar? Perhaps this chart was produced before the 1700's when there was only two degrees.

NOW IT GETS INTERESTING!

I would ask the three brethren assembled on the level to stand close to the Chart. Now take three, then five and finally seven steps away from the chart while continually looking at the chart.

There is that number 15 again.

As you look back at the Chart, have your eyes concentrate on the top of the black globe. You may have to squint a little but those two black objects appear to me as eyes.

The two pillars appear as long hair.

Above the perceived eyes is a distinct forehead.

Between the eyes is a nose.

Below the nose is a moustache and a beard.

DO YOU SEE THIS FACE ?

Now lock your eyes on his eyes and walk either to the right or left as short or long as you wish. **Are those eyes following you?**

Did the Monks know this? Was this chart developed before 1700?. Does this face resemble the face on the Shroud of Turin. That dates back to the year 1370.

Mysteries of Masonry? Interesting? Degree work is great but mysteries can be interesting.

It appears that the only place that truth and Light can be found together was in the symbols of Pythagoras in the year 500 BC.

Now just to dispel any thoughts that the Lodge of St, John the Baptist did not actually exist as I portrayed I offer the following to substantiate my writings.

Most Worshipful Bro. Morly McKay, who was the Grand Master of the Grand Lodge of Manitoba in 1992-93 hosted a Mid-Western Masonic Convention in Winnipeg in 1992 and he was personally asked to look after two Jewish Bearded Monks who were from St, Johns the Baptist Lodge in Geneva. Nebraska.

I recently spoke to Most Worshipful Bro. McKay and he told me that subsequent to this meeting he was invited to attend a meeting in St. Johns the Baptist Lodge in Geneva, Nebraska which he did in early 1993. He told me that it was most interesting and he was very happy that he attended their Lodge.

Unfortunately, St. Johns the Baptist Lodge in Geneva, Nebraska, surrendered their charter in 1993 and relocated to California.

All of their musical tapes, which covered all three degrees were given to the Grand Lodge of Nebraska when they surrendered their charter. Their financial assets (\$2400) were donated equally to

- (a) The Masonic Service Association
- (b) The Masonic Library in Cedar Rapids Iowa
- (c) The Alzheimer Unit at the Masonic Home in Plattsmouth
- (d) The Masonic Home for Children in Freemount.

As an aside, Most Wor. Brother McKay advised me that the Monks main source of income was from a bakery that they operated which they later converted to a shop to produce incense which they sold exclusively to the Walmart stores.

I would be remiss if I didn't pass on personal greetings from Most Wor. Bro, McKay to his good friend and brother, Most Wor. Bro. C. Edwin Drew. He also said that he lives in Brandon Manitoba and is still very active in the lodge : as a matter of fact, he is currently sitting in the Chair of King Solomon for the sixteenth time.

In closing I quote Bro. Harry Carr:

"I know that you believe you understand what you think I said, but, I am not sure that you realize that what you heard is not what I meant."

Thank you Brethren.

R.Wor. Bro. P.J. Gillespie
Grand Registrar

P.S. R.Wor. Bro. Charles Reid was given the Chart or Portrait that is an integral part of this presentation. I believe that this chart is presently located in the archives in the Grand Lodge of Canada, in the Province of Ontario. (Hamilton, Ontario).



OUR DEPARTED BRETHREN

We have been notified of the following members of
The Heritage Lodge No. 730, G.R.C.
Who have Passed to the Grand Lodge Above
(since the previous publication of the names of our deceased.)

We give thanks for the privilege of knowing them and sharing their lives.

JOHN G. MCK. ROBB (1130)

St. Marys, Ontario - Stratford Lodge No. 332 G.R.C.
Passed to the Grand Lodge Above May 13, 2010

STEPHEN VON KROHN (1051)

Markdale, Ontario - St. Johns Lodge No. 75 G.R.C.
Passed to the Grand Lodge Above May 18, 2010

CRAWFORD HAYNES (Life Member)

London, Ontario - Union Lodge No. 380 G.R.C.
Passed to the Grand Lodge Above April 16, 2010

RICHARD HENRY W. DEACON (Life Member)

Guelph, Ontario - Wyndham Lodge No. 688 G.R.C.
Passed to the Grand Lodge Above May 13, 2010

FREDERIC RAY BRANSCOMBE (14)

Thornhill, Ontario - Zeta Lodge No. 410 G.R.C.
Passed to the Grand Lodge Above July 2010

THOMAS CHARLES WARNER (Life Member)

Brantford, Ontario - Brant Lodge No. 663 G.R.C.
Passed to the Grand Lodge Above December 4, 2009

JAMES ALBERT ANDERSON (1392)

Brighton, Ontario - United Lodge No. 29 G.R.C.
Passed to the Grand Lodge Above May 2010

OUR DEPARTED BRETHREN

We have been notified of the following members of
The Heritage Lodge No. 730, G.R.C.
Who have Passed to the Grand Lodge Above
(since the previous publication of the names of our deceased.)

We give thanks for the privilege of knowing them and sharing their lives.

RONALD BENNETT S. BROWN (Life Member)
Niagara Falls, Ontario - Adoniram Lodge No. 573 G.R.C.
Passed to the Grand Lodge Above December 9, 2009

GEORGE ALFRED MORRISON (Life Member)
Baltimore, Ontario - Colborne, Lodge No. 91 G.R.C.
Passed to the Grand Lodge Above October 13, 2009

BRIAN EDWARD KEIGHLEY (Life Member)
Port Hope, Ontario - Hope Lodge No. 114 G.R.C.
Passed to the Grand Lodge Above December 7, 2009

REGINALD GEORGE CARTER (Life Member)
Parry Sound, Ontario - Anthony Sayer Lodge No. 640 G.R.C.
Passed to the Grand Lodge Above September 18, 2009

JOHN MUNRO-CAPE (735)
Prince Edward County, Ontario - Prince Edward Lodge No. 18 G.R.C.
Passed to the Grand Lodge Above March 03, 2010

HARRY YOLLECK (799)
Toronto, Ontario - Palestine Lodge No. 559 G.R.C.
Passed to the Grand Lodge Above August 08, 2009

DONALD SHEARER (1131)
Parry Sound, Ontario - Granite Lodge No. 352 G.R.C.
Passed to the Grand Lodge Above May 28, 2010

KEITH MCCALLUM (1402)
Toronto, Ontario - Beaches Lodge No. 473 G.R.C.
Passed to the Grand Lodge Above August 16, 2010

The Heritage Lodge No. 730 - Officers 2010

Worshipful Master.....	Kenneth D. Fralick
Immediate Past Master	Michael S. Ikonomidis
Senior Warden	Louie J. Lombardi
Junior Warden	Charles H. Reid
Chaplain	Joseph Das
Treasurer.....	Thomas W. Hogeboom
Secretary.....	Ken Campbell
Asst. Secretary.....	Arnold McCausland
Secretary Emeritus	Samuel Forsythe
Senior Deacon	W. Douglas Mitchell
Junior Deacon.....	Brian W. King
Director of Ceremonies	Donald A. Campbell
Inner Guard	David Mackey
Senior Steward	Prince D. Selvaraj
Junior Steward.....	William Utton
Organist.....	Murray S. Black
Tyler	Donald J. Hamilton
Historian	John F. Sutherland
Auditor	Donald A. Campbell
Auditor	M. Ikonomidis
Auditor	Ebrahim Washington

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Niagara / Hamilton Districts

Richard Simpson

Ottawa / Eastern Districts

David MacKey

Northern Ontario Districts

David Bell



The Heritage Lodge No. 730 Past Masters.

1978	Jacob Pos
1979	Keith R. A. Flynn *
1980	Donald G. S. Grinton
1981	Ronald E. Groshaw
1982	George E. Zwicker †
1983	Balfour LeGresley
1984	David C. Bradley
1985	C. Edwin Drew
1986	Robert S. Throop †
1987	Edsel C. Steen †
1989	Edmund V. Ralph
1990	Donald B. Kaufman
1991	Wilfred T. Greenhough †
1992	Frank G. Dunn
1993	Stephen H. Maisels
1994	David G. Fletcher
1995	Kenneth L. Whiting
1996	Larry J. Hostine
1997	George A. Napper
1998	Gordon L. Finbow
1999	P. Raymond Borland
2000	Donald L. Cosens
2001	William C. Thompson
2002	Donald A. Campbell
2003	Carl M. Miller
2004	John H. Hough
2005	Ebrahim Washington
2006	Victor Cormack
2007	Peter F. Irwin
2008	Michael S. Ikonomidis
2009	Brian E. Bond †
2010	Kenneth D. Fralick

* Demitted

† Deceased





*On behalf of the Government of Ontario, I am pleased to
congratulate the members of*

The Heritage Lodge No. 730

on the occasion of this fine organization's 25th anniversary.

*Over the years, the commitment of the members of Heritage Lodge 730
has contributed to the building of a better
community, in the finest tradition of Ontario.*

*Legislative Building, Toronto
September 21, 2002*

A handwritten signature in black ink, appearing to read "Ernie Eves".

*Ernie Eves, MPP
Premier*

*Presented by: Steve Peters
MPP for Elgin-Middlesex-London*



